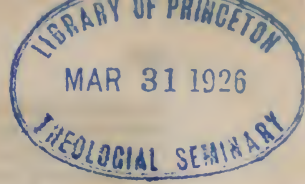




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Siam.

JOURNAL OF MR. JONES.

"Phra Bât, the footstep of Deity."

Near the close of January last, Mr. Jones, in company with Mr. Robbins, missionary of the A. B. C. F. M., set out on an excursion to Phra Bât, partly from curiosity to see that high place of idolatry, but more particularly to ascertain the situation and populousness of the country. It had hitherto been supposed impracticable to penetrate so far into the interior. Before entering upon the details of the journey, Mr. Jones gives some preliminary notices of the Búdh, in honor of whom the Phra Bât shrine was erected.

Búdhists believe that though the last Búdh be annihilated, it is in a somewhat different sense from what is ordinarily understood by annihilation. His transmigrations have ceased, but his spirit exists—if such a thing can be conceived of, as spiritual existence without suffering and without enjoyment, in short without consciousness. But the relics of the body he once inhabited, remain, and are objects of worship, both individually and collectively. Hence one of his teeth is said to be preserved as an object of religious adoration in China—some of his hairs in Rangoon—and other parts of his body in Ceylon. Furthermore, any place supposed to have been consecrated by his presence or use while he dwelt on earth, is regarded as peculiarly sacred. These are said to be very numerous, as the impress of his whole body on the face of a rock, the rocky bed on which he slept, but especially the impressions of his sacred foot, which are said to be found in five different places—one in Ceylon, on a

mountain called by Europeans *Adam's Peak*, one in Burmah, one in China, one at some unascertained place in the sea, and one in Siam. Of the latter I have heard much since I have been in the country, and the Siamese annals have the following account of it:—"About two hundred years ago a hunter named *Bun*, while travelling in the forests, discovered some peculiar marks which he deemed supernatural, and caused the same to be reported to the king. The king's curiosity was awakened, (it may be doubted whether that of a Siamese ever sleeps,) and he determined to visit it and examine it for himself. He accordingly raised an army, and proceeded to the place in great state. The result of his examination was that he had found the impress of the foot of Gaudama Búdh, with all the one hundred and eight characteristics described in the Pali books and in the accounts received from Ceylon. Hence he ordered a temple to be built near the spot, and a chapel to enclose the sacred relic, and as it was remote from the river, he directed a royal highway to be made to it from the landing place. After great expense, and four years' labor of many thousand men, the work was completed, and the king again went up to consecrate his erections." Thus far the annals. From that time to this, multitudes annually visit that shrine, professedly to worship Phra Bât, the footstep of Deity. These go from all parts of the country, and are of all ranks, nations, ages and sexes.

Ascent of the Ménam—Ayuthia—Thá-rüa.

We started Jan. 29th, about an hour before day, in a large boat propelled

by eight men, and soon after sunrise reached Pák-ret, about fifteen miles above Bangkok. Here was the first guard-house, but not the least objection was made to our proceeding. We consequently passed on by Bang-tánáí, Báng-láu, and Báng-luang, which places I had visited last year and supplied with Peguan books. A little after noon we passed Sám-kòk, a large Peguan town on both sides of the river. Intending to call on our return, we kept on twenty or twenty-five miles farther up, and anchored for the night nearly opposite a guard-house; but not a word was said to us, or the least intimation given but that we were at full liberty to proceed where we would. Here the banks of the river grow higher, and the houses are scattered along in detached villages—the population less dense than below. We were constrained to wait for the tide till past eight o'clock the next morning, when we again proceeded towards Ayuthia, the old capital, which is by estimation eighty miles from Bangkok, where we arrived before eleven o'clock. As we approached the city, the population again became denser, but we were frequently called to gaze on the ruins of dilapidated temples and pagodas. On reaching Ayuthia the river turns short to the right, as we go up, and makes a semi-circular bend round the city, from the upper part of which a canal has been cut round the rear, thus making the place a complete island.

About twelve o'clock we renewed our journey up the river, and at seven o'clock in the evening reached Thárúa, or the *Landing*. The banks of the river still continued to increase in height, till they reached probably twenty feet. There were many pretty villages upon both sides, and it was seldom we passed any considerable distance without meeting with houses and wats. Though the banks are high, the land, as you recede from the river, is low, and in the rainy season is evidently overflowed, and cultivated with rice. Buffaloes were seen feeding or bathing in immense herds. These are domesticated, and employed in ploughing the paddy fields, drawing the grain together on bamboo hurdles, or in treading out the rice. I am told the price of these cattle varies from three to eight ticals per head, or from two dollars to five dollars.

All the apparatus employed in cultivating and harvesting rice here, is of the simplest and most unproductive

kind, and were it not for the extraordinary productiveness of the soil, and great natural facilities, the subsistence of the people would be extremely precarious. As it is, they seem to need nothing but the blessings of Christianity and good government, to make them as happy as earth can make them.

A little above Ayuthia, a river flows into the Ménam from the north-east, which gives access to the interior cities Pichái, Pit-sa-nu-lòk, &c. At no great distance from the mouth of this tributary to the Ménam, another stream flows in from the west and north-west, following which one may proceed to Chháí-nát, Kánburi, and so on up to Chiang-mái, (the Zimmay of the Burman missionaries.) How large these places are, I have no means of stating with definiteness. No doubt most of them are small, though some of them are boasted to contain many ten thousands. The distance from Ayuthia to Thárúa is estimated at from forty to fifty miles. At the latter place we found probably not far from a thousand boats, of various sizes, capable of conveying from 5 to 30 persons each.

Elephant ride—Arrival at Phra Bát—Description of the place.

Having engaged elephants to convey us across the country, we lay down to rest in our boat about nine o'clock, P. M. At a little past eleven, we were awakened and told that our elephants were ready. Before twelve, we were mounted and marching across the plain. At first there were only four elephants, but the train gradually swelled, so that before our arrival they amounted to about thirty. A few of these were without any person but their driver; but generally they had passengers—some one, some two, and some five or six. The road at the outset was banked up, quite straight, and flanked on the left, at regular intervals of about half a mile, by high wooden posts, on the tops of which had been placed uncouth wooden images of children, stretching out the left hand, and pointing directly forward. This continued, however, only four or five miles, and at its termination was a caravansera, with wells and other conveniences attached. Here, both going and coming, we observed hundreds of people resting themselves, or cooking their food, or bathing at the wells. From thence the road was not so straight or even. About half way between this caravan-

sera and the end of our journey, was another, but it bore more marks of dilapidation, though by no means unoccupied. Two or three miles before we reached our destination, we passed a miserable erection, intended for a Chinese temple, where lamps are kept burning day and night. This temple is called Khau-tok, "the fallen mountain;" for the Siamese relate that the summit of the mountain fell on that spot. It is probable that in the eruption of the mountain some bowlders were deposited there. We arrived, after six hours' ride, just as the sun was rising, and as he cast his beams on the glittering spires of temples and pagodas studding the sides and summit. Large, sweet-toned bells were ringing, and crowds of people, elephants, and buffalo carts moving in every direction. The whole aspect was extremely imposing, notwithstanding there was much that was grotesque.

From the mouth of the Ménam to this place, by the river, the distance is about 180 miles, throughout the whole of which not a mountain, not a hill even, is to be seen. Here are three small mountains, (in any other country we should call them hills,) separated by intervening narrow vallies, neither of them, probably, more than 500 or 600 feet high. They consist of blue or grey limestone, evidently thrown up from the plain by some subterraneous shock. They bear decided marks of having been in a state of fusion, and, on cooling, small fragments of granite have become attached to them. The stones lie in detached masses, of various dimensions, and trees of stunted growth make their appearance in the interstices. The indentations on the rocks, made by its agglomeration of fragments of granite, are very various, and "a little aid of the fancy" might make almost any thing of them. According to one representation, the pretended traces of Gaudama's foot are in a cave on the farthest part of the mountain, and can only be visited with torches and candles. By others, however, it is confidently maintained that the genuine footstep is that over which a splendid shrine or chapel was erected by the king, as before mentioned. This is externally a very neat quadrangular building, surmounted by a lofty, glittering spire, and seems in a good state of preservation. All the surrounding buildings bear evident indications of dilapidation and decay. On the sides of the hill are numerous small

pagodas, and shrines containing images of Búdh, quite to the summit, from which, on the north-east, may be seen a long range of mountains, beyond a wide intervening plain, covered with jungle. Around the base are erected long rows of temporary bamboo huts, as stalls for the sale of all the ordinary necessaries of the devotees. About half a mile distant is a natural pond of fresh water, and two or three wells have been dug in the immediate vicinity. The group of visitors was a motley one, of men, women, and children, but those of the yellow cloth predominated. In two or three of the *zayats* I was invited to sit, and there, as also by the way side, I had opportunities of entering somewhat largely into an illustration of the folly of idolatry, and bringing forward the principles of our holy faith. This led to discussion, but it was uniformly well received.

Return—Paper manufactory—Distribution of tracts—Peguans.

Having seen most that was to be seen, and having no proper accommodations for a longer stay, about noon we again mounted our elephants and returned. I should remark, that though the road undulated a little, there was no hill, nor even what could be called a knoll. On our journey, we passed pilgrims worn out by the way, and sitting by the road, exhausted. Many carried baggage to some extent, some a gun, a sword, an axe, and one man carried two baskets suspended on a stick slung over his shoulder, in each of which was a child about two years old. We reached the landing again about half past five, P. M., of the third day of our trip. After a refreshing night's sleep in the boat, we commenced our journey homeward, and reached Ayuthia before noon. On our way we stopped a little to examine a paper manufactory. The paper is made here from the bark of a tree or plant called *khoi*. It is reduced to a pulp by manual beating, soaked in water, and then run into a mould, which consists of a rectangular box, about 14 by 20 inches, with a piece of coarse cloth stretched over the bottom for a strainer; and then, instead of pressing, it is exposed to dry in the sun before it is removed from the mould. When dried, it is ready for use, but cannot be written upon with ink, as it spreads, and the texture is coarse, resembling wrapping paper. The Siamese use a

kind of soft stone, or steatite pencil, for writing.

At Ayuthia, we took a partial survey of the old city. It was mostly overgrown with jungle, freely interspersed, however, with the ruins of old temples, which were once, doubtless, very magnificent. Most of the population was found upon the canal through which we passed, where Mr. Robbins made a free distribution of Siamese tracts. These were received with intense eagerness, and when we had left the canal, and the stock of books was exhausted, boats still followed us a mile or more, to be supplied. Siamese, Chinese, Peguans, and Malays are here intermingled, but the shortness of our stay precluded the possibility of our making any estimate of the proportion of each. We left a little before sunset, and the next morning arrived at some villages above Sámkòk, where I distributed some tracts, and then came to Sámkòk itself, where I made farther distribution.

The river, after proceeding about 15 miles above Bangkok, is principally lined with Peguans nearly all the way to the old city, and to me they appear the most interesting people I have found in the east—as having more mind and more openness of character. Could I satisfy my conscience in regard to other duties, I would gladly spend the remainder of my days among them. We called at other places, but as it was Saturday and we wished to be at home on Sunday, our stay among them was brief. We reached Bangkok late in the evening, after an absence of five days. Thanks to God for our merciful preservation during our first extended tour into the interior of this kingdom. May it prove a prelude to those days when many shall run to and fro, and knowledge of the truth be greatly increased, without molestation, or hindrance.

Karens.

EXTRACTS FROM A LETTER OF MR. VINTON, DATED KO CHET'THING'S VILLAGE (NEW CHUMMERAH), JAN. 26, 1839.

Baptisms at Bootah—New Chummerah—Newville.

Soon after the date of my last letter, I visited Bootah, in company with br. Brayton. Three were baptized, and the communion administered. One of

those baptized was an aged female, who has since died. She, with one of her children and three of her grandchildren, came over from the Shyán country about a year ago, with the desire to become Christians; and four, the old lady, her daughter, and two of her grand-children, have been baptized; and the other, an interesting young man, professes to be seeking salvation. The state of religious feeling in the church seems to be gradually improving. Thirteen have been added to their number by baptism the past year, and there is quite a number of interesting inquirers. On our return from Maulmain, I found that Mrs. V. had been obliged to leave the jungle for medical aid; but with the blessing of God, she was so far restored as to be able to return to this place without delay, and recommence her labors in the school.

We arrived Dec. 12. The school now numbers about forty. This village is increasing very fast; the number of families has more than doubled the past year. Twenty have been added to the church, and we have never had so many and so good inquirers. Last year we spent but little time here, but this year Mrs. V. will stay nearly the whole season. On our first arrival we regarded it as extremely doubtful whether we should be able to remain long, as reports were even then afloat that robbers might be daily expected to commence their depredations on the frontier. War with Burmah was also thought at that time, by all parties, to be inevitable, which would oblige us to suspend our labors in all this region. There is, however, a fair prospect now that we shall not be interrupted.

On the 27th I left for Newville, and the Sabbath following baptized two individuals; one a young woman, who attended our school in Maulmain, in 1837, and learned to read. She has worshipped God ever since, but through the influence of her parents she has been kept from being baptized till now. I mention this as an uncommon case. Every other one who has learned to read, has asked for baptism as soon, or sooner than we desired it. This is an interesting fact with regard to Karen schools, and more than reconciles us to the idea of spending much of our time in teaching. Were the conviction forced upon us that we were educating men for hell, rather than for heaven, the thought would be intolerable, and we should be constrained to

abandon our work. But if God shall vouchsafe his blessing, the work of mercy will go on, and Christ shall have the whole Karen nation for his inheritance. O may that glorious day be hastened! The church in Newville have had but five added to their number the past year. The man and his wife, alluded to in my journal of Dec. 1837, have been excluded.

I would now give you some account of my visit to Patah and Lapoo, but I can not by this opportunity. You will see from the above that the whole number baptized in this region the past year, is 38. Two have been excluded, and one has died.

We have spent this day as a day of solemn prayer and fasting. The church seem deeply humbled under a sense of their low attainments in religion. Eleven have asked for baptism, and if approved, will be baptized to-morrow.*

Arracan.

EXTRACT FROM A LETTER OF MR. COMSTOCK.

It will be seen by the following letter that Mr. Comstock and family, who were compelled to leave Kyouk Phyoo, near the close of 1837, on account of ill health, have been enabled to recommence their labors in Arracan, at a more salubrious station, and in circumstances favorable to the permanent prosecution of the mission. The letter is dated at Ramree, March 4, 1839.

I left Maulmain with my family and br. and sister Stilson, on the 1st of last month, in the ship Louvre, of Boston, and reached Kyouk Phyoo on the 18th. I brought with me from M. two native assistants, beside an old Mug Christian baptized by br. Judson two or three years since. Br. S. has also two assistants with him. After remaining ten days at Kyouk Phyoo, we (br. S. and myself) left for this place, where it is the intention of both of us to locate. The Board, I think, are already aware of the size and importance of Ramree, being itself a town (including suburbs) of nearly 10,000 inhabitants, and the centre of a large population. We think there is ample scope here for both of us; and the advantages of having two missionaries at one station, every where important, are in such a place as Arracan peculiarly so.

* Nine were baptized; the other two were advised to wait a little.

I am not yet definitely informed as to the course which the English Baptist Society will take in reference to Akyab station, but have heard indirectly that Mr. Fink is to spend a portion of each year at A., and native assistants are stationed there all the while. Were this not the case, I am not prepared to believe it our duty to locate at present at A. It is a large, fine town, and is improving rapidly; but from the time that Europeans first inhabited the place till the present, it has had the reputation of being very sickly. It is believed to be improving in salubrity, and that it will eventually be a healthy place. Should this anticipation be realized, and the field be open to us, it certainly will be very desirable to occupy it. At present, the districts of Ramree and Sandoway, if suitably occupied, will afford room for all the missionaries we are likely to have in the province for four or five years to come.

We have come here with strong desires to be made instrumental in the salvation of souls, and I can but hope that God will graciously grant us his blessing, and convert many of these heathen through our instrumentality. We beg an interest in the earnest and frequent prayers of the Board, and all our Christian friends at home.

Germany.

LETTER OF DR. RÖMER TO MR. ONCKEN.

Our readers will recollect that Dr. Römer was one of the few individuals at whose request Mr. Oncken visited Stuttgart in Oct. 1833, and of whom the Stuttgart church was originally constituted. His letter indicates the spirit which animates our brethren in that city, and the extent to which they may anticipate religious toleration. [See also pp. 193-4 of this volume.] The letter is dated Nov. 11, 1838.

I thank God and rejoice that I can now impart to you, my dear brother, to the praise of his glorious grace, much that will delight you concerning us. The Lord has not only deemed us worthy to endure much ignominy for his name's sake, but has at the same time blessed us with the sweetest and most undisturbed peace; so that amidst all the storms which have assailed us, we can only rejoice and praise the name of our Lord.

After your departure, our baptisms became the town's talk, and the noise about them increased every day, so that the police were soon compelled to no-

tice them. On Saturday, the 20th Oct., I received from the consistory a summons for Monday, 22d Oct., to answer certain charges of unlawful religious proceedings. The Lord endued me at the time with joyfulness and peace, so that on Monday I appeared before the magistrate without apprehension. To make the affair as short and plain as possible, I had provided myself with a written statement, which I laid before the court. With this they were so well satisfied that they had only a few further questions to ask. These were chiefly concerning our future connection with the national church, and our civil relations—whether our church officers were already chosen, and whether any baptisms had taken place since your departure; also respecting the baptism of Miss Struve. I was treated with the greatest civility and respect; not a word of disapprobation or reproof was spoken; only with reference to you the magistrate observed, that your proceeding had been unwarrantable, and such as would have compelled him to interfere, had it come sooner to his knowledge. Upon my answering that I could not perceive in what way you had infringed any law or known regulation, as we lived in a state where perfect religious toleration and freedom of conscience existed, he could say nothing in reply, but only observed, that as a stranger, you ought not to have presumed to meddle with our church establishment. I was dismissed, with the declaration that the proceedings would take their course, but nothing further has yet transpired, nor do I believe, according to all I hear, that any further notice will be taken of it.

We expected a similar summons for our other members, particularly for the *vorsteher* (leader) Shaufler, but no further witnesses were required. L. Kolb only was sent for, after several days, as she was teacher in a public institution. She was asked how she came to take such a step, who had persuaded her to it, and whether she would not recant, &c. To the great astonishment of the magistrate, she was unmoved by all his representations and attacks, and he dismissed her, declaring that he would be compelled to make the necessary communication to the governors of the institution. He did so, and she was shortly after called before the director of the institution, who, by praises and assurances of satisfaction, spared no pains to induce her to recant; but on

finding it all in vain, he immediately called the whole committee together, to judge and decide upon the case. Before this numerous assembly of clerical and civil members, ladies and gentlemen, our sister K. was obliged to appear and testify of her faith; and the Lord performed wonders of mercy and faithfulness. All were loud in their praises, and expressed the greatest satisfaction with the services she had for so many years rendered to the institution; they knew of no other teacher in whom they could place so much confidence, or who could so well supply her place, they were so unwilling to lose her, and therefore they entreated her to return from her errors, and so forth. She told them that if they could prove to her from the scriptures that she was in error, she would willingly recant; and she particularly demanded this proof from the clerical gentlemen. Upon this they were quite at a loss, and scarcely knew how to act, when at length the director broke the silence, and said—"No, no, let us enter into no disputation with her; she may keep her notions, and we will keep ours." This surprised the whole assembly, and the respect and pity for our sister were much increased. She remained firm, and they now endeavored by various promises to induce her to resign her situation; but she refused, stating that she had been appointed to this place, and felt it her duty to retain it till dispossessed. Three times she was urged with increasing earnestness to retire, which she three times with equal firmness refused to do. This embarrassed the meeting to such a degree, that a profound silence of half an hour ensued, in which our sister stood before them like a victorious saint. At length her sentence was pronounced, with an irresolute voice, by the director: "They were sorry to be compelled to give her her dismissal." The whole proceeding has made a deep impression, and will contribute to the triumph of the truth—the more so, as our beloved sister is held in general estimation.

The cabal, the threats, the lying, contempt and insult, have exceeded all belief. Every newspaper was filled with articles about us; our names were published; handbills and caricatures abounded; in short, nothing else was spoken of in the town and neighborhood, and the most ridiculous and gratuitous lies and calumnies gained belief. Of you it was said, you were in

league with the devil—that you received for each baptism a sum of money—that you were ordered to leave the town. Great pains were taken to set the affair in an immoral light; indeed, there was no folly, and no impropriety, with which we were not taxed. Threats were likewise made use of to intimidate us, such as the banishment of all Baptists from the state—of expulsion from the town, of those who were not naturalized—of dismissal from all public employment; for instance, brother Leopold and myself; which seemed the more probable, after the dismissal of sister Kolb. The professedly pious were more bitter than any. One couple went so far as to give my mother notice to quit her house, and cursed me and mine before her face.

Thank God, the Lord has given us grace, in no way to be alarmed or disturbed by all the raging of our enemies. It has contributed to unite us more closely together, and to our mutual encouragement in faith and patience. But our dear brother Zimmer was tempted to waver for a time, and was actually on his way to his confessor, in order to testify his repentance, when he suddenly felt himself constrained first to pay a visit to sister Kehl; and there, as soon as he entered, he beheld likewise brother Shaufler, who gave him all needful advice, and by the help of God, they succeeded in recovering him from his temptation. Our poor brother assures us, that during this conflict he suffered more, and endured a greater inward struggle, than at the time of his first repentance and sorrowing for sin, until mercy was shown him. The greater was also his joy and peace, when his heart was established firm in the truth. This circumstance has been in many respects beneficial to our congregation. We experienced how much the whole body suffers when one member is diseased, and how great is the joy of the whole body upon the recovery of that member. It has likewise strengthened our faith, that the Lord, in answer to our prayers, enabled our dear brother to overcome his temptation, and at the very moment when it appeared likely that he would separate from our church, united him to us more firmly than before. It has served at the same time as a wholesome warning to us all, not to rest in a false security, but more entirely to confide in Him in whom alone there is strength.

We all enjoy the greatest happiness

and delight, and cannot sufficiently praise the Lord for having revealed this blessed truth to us, and made us partakers of this means of grace—the true baptism; thus deeming us worthy to appear in our country as the first witnesses of this great and influential truth. This privilege is the more valuable, as we already perceive the great attention the affair has excited in the minds of many, the result of whose inquiries is favorable, rather than unfavorable. And even in other countries the affair appears to have excited considerable attention—at least many foreign newspapers are full of it, amongst which may be numbered those of England and France. The Lord will undoubtedly accomplish his work—for his work it is—according to the counsels of his own will, and employ us, his instruments, as he pleases.

Our dear sister S., in C., appears to have much to suffer on account of the step she has taken; at least, her late letters intimate something of the kind: particularly, she has much to endure from her mother, who, in her unenlightened piety, zealously opposes her. She has lately made an attack upon me, in a letter, in which she berates both you and me as the corrupters of her daughter. I replied to her with energy, affection, and truth, but at the same time declined any further correspondence with her. Our dear sister, under all her afflictions, remains firm in her faith, rejoicing in her baptism.

How ardent is our love and gratitude to you, my dear brother! But how could we feel otherwise towards one through whom the Lord has so richly blessed and rejoiced us? We have accompanied you on your journey step by step—serently prayed for you—you have been the constant theme of our conversation. In short, all our hearts have gone out after you, which your sympathies must have told you. We all salute you with brotherly love, and with one voice express the most heartfelt love and gratitude for all the kindness and faithfulness you have shown towards us, and with childlike pleasure we anticipate letters and accounts of you, which we long for with daily increasing eagerness. O how precious and delightful is the communion of the children of God, particularly those who are united by one distinguishing point of faith, and are thus of one heart and one mind! We salute likewise your church, and all the sympathizing brethren and sisters

in faith, in England, Scotland, and America, with the kiss of charity.

Notwithstanding all the contempt which has been so liberally dealt us, several persons have united themselves to us, of whom a few so urgently desire to be baptized, that we shall not be able to refuse them, and most likely this means of grace will be administered to them in the course of this month by our brother SCHAUFER.

It will not be uninteresting to you to learn that the brother of our sister Kolb, the teacher with whom you had a long conversation, in consequence of the injustice done to his sister has been rendered more friendly both to her and to the cause of baptism, and he no longer hesitates publicly to defend us. This has already excited the attention of his superiors, and he is in daily expectation of being called to account by them. Also the husband of our sister Koch, a superseded clergyman, has for some time attended our meetings, with what intention we are yet ignorant, whether as a spy, or whether because he feels a void in his heart. Upon the whole, our meetings, as was to be expected, have for the present nominally decreased; and but few, excepting the members of the church, attend them, but gradually some few are beginning to appear. May we increase or decrease, according to his pleasure!

We are eagerly looking for your promised supply of bibles, books and tracts, particularly the bibles and testaments.

On the first Sunday of this month we partook of the sacrament for the first time since your departure. Every member of the church was present, and the Lord wonderfully refreshed and established us.

Owing to indisposition, I have been prevented from sending off this letter for a week; meanwhile, several things have transpired amongst us, which I can now communicate. Last Monday every member of our community was summoned before the magistrates, and examined separately, to see how far we agreed. We were questioned respecting our meetings and their origin, respecting your discourses, our motives for baptism, and the particulars of the ceremony, our position with the national church in reference to confirmation, and the administration of oaths, &c. &c. As all adhered strictly to the truth, there was of course the most perfect harmony, so that only one pro-

ocol was necessary for all. It was to-day handed to me for my signature, and it will be handed to all in succession. The tenor of the protocol and the whole treatment of the magistrates, which was most kind and considerate, evince nothing but good will and respect towards us, nor was there a single word uttered, which implied any future restrictions. The Lord be praised for this merciful interference!

In our meeting yesterday evening the following interesting and remarkable scene took place. The late pastor Koch, who, as we have already mentioned, has for the last fortnight attended our meetings, offered up a prayer, in which he fervently expressed his longing for mercy, and openly confessed that his mind had undergone a great change since the visit of our br. Schaffer, and that he felt the desire and necessity of becoming a new man—that since he had attended our meetings his father's dying prayer had been powerfully recalled to his memory, and had deeply impressed him. In this prayer he had entreated the Lord not to suffer his only child to be lost, and if in prosperity he could not be rendered submissive, to bend him by adversity, that in his misery he might seek salvation in Christ; which prayer is now being fulfilled. We were all fully impressed that a work of grace was begun in him, and were enabled to pray with much faith and confidence for this erring sheep. How faithful and merciful is the Lord our God. Hallelujah!

JOURNAL OF A TRACT DISTRIBUTER.

We present to our readers extracts from the journal of a tract distributer in Germany. He was appointed by the Board in 1838. In addition to his efforts in the distribution of tracts, he has labored with a small church, preaching to them the word on the Sabbath, attending and taking the direction of evening meetings for conference and prayer during the week, and visiting from house to house, where he could have access to the people, that he might converse with them personally upon religious subjects. His labors have been so far blessed, that, in accordance with his own convictions of duty, he has been advised by the Board to repair to England, the present autumn, for ordination to the gospel ministry; it being understood that English ordination will be more respected by his countrymen of the national establishment, than that by dissenters, at home.

After giving some account of the meetings he attended, and of his visits, and conversations with brethren and inquirers, in the city where he resides, and having mentioned his suffering some weeks from illness, his journal proceeds :

May 28, 1838. The weather being beautiful, I determined to go into the country for the benefit of my health ; at the same time, I was desirous to continue the work of the Lord. I went to P—— and S——, and there distributed tracts, and exhorted the people to read them with the attention and prayer which the importance of the subjects of which they treated required. I then proceeded to F—— B——, where I called upon our countryman G. He had six men, who were soldiers, in his house, the whole village being then crowded with them. I gave tracts to all to whom I could gain access. A thunder storm arising, I was compelled to remain in his house, and had warm discussions with the soldiers, some of whom were angry and rude. But when they withdrew, others introduced conversation upon the subjects treated of in the tracts. I had much opposition from one, who maintained that he was regenerated, because formerly he had been a drunkard and a great sinner, and now he had abandoned his former sinful habits, and become sober. But I showed him that regeneration was not only the putting away of some vices, but that it was a change of the whole heart ; of which change he gave but very little evidence. I declared to them the only way of salvation, while they listened with attention. Some, who appeared much interested in the gospel, requested more tracts, which they promised to read in retirement. When the storm had passed over, I walked through the village, distributing tracts. Then I proceeded farther, to H——. Here I could enter the houses and cottages of the peasants more boldly. I found multitudes of soldiers every where, who were assembled for the reviews. I gave them a great number of tracts, which they received with delight. In many places, I addressed the people on the salvation of their souls. I felt a great desire to catch my fellow-men in the net of the gospel, and was grieved, when between distant villages I did not meet some one to whom I could speak of the great salvation ; and was rejoiced much, if from far I could observe the dear objects of our Savior's love approaching. I proceed-

ed as far as W——. The dark, heavy clouds continually threatened rain, but the Lord mercifully protected me. Here I distributed the remainder of my tracts. The soldiers sat in long rows before their quarters, and received them very willingly. I was very happy to have so rich an opportunity to sow the precious seed of the gospel, and could heartily pray that it might spring up and bear fruit. Evening approached, and I returned to B——.

29. I went out again for missionary labors, and first I went to H——. On the way I had frequent opportunities to address solitary travellers and countrymen on the great question of personal salvation, and to furnish them with tracts. Far from the road I observed many laborers occupied in hewing wood in a forest. I went to them, and addressed them in the open field. They heard very attentively, and received the tracts which I gave them gladly. In the village, I had opportunity to distribute tracts in many houses. Some received them with distrust, but others with eagerness. From H—— I went to M——. The walking, over the green meadows and corn-fields, was delightful. Meeting with shepherds in charge of their flocks, afforded an opportunity to speak to them of the good Shepherd and his pasture. I reached M——, a very fine village, at noon. Finding the inhabitants assembled for dinner, I entered almost every hut, addressing them on the subject of my mission. The proprietor of a large farm gave me permission to enter his estate, where I found a multitude of servants and maids, to whom I spoke the word of life. There was a distillery in this village, on account of which I distributed many temperance tracts. As I went through the village, both adults and children every where crowded to get tracts. In one house I was compelled to partake of the dinner. There I spent some hours in the blessed work to which I am devoted. Then I went to W——, where I addressed the people, while engaged in their various employments. They all listened to my message, and received my tracts with pleasure. From thence I proceeded to F——, where I sheltered myself from a thunder-storm in a peasant's hut. It rained much. During my stay in the house, I admonished the wife, who was the only member of the family at home, to turn to the Lord with all her heart. When the rain ceased, I distributed tracts from house to house, through the vil-

lage, and proceeded to M—. But as I was now far from home, I was compelled to hasten my return before evening. I gave tracts only to such as were in the streets, and proceeded to B—, where I entered the house of a friend. It being an inn, I took some refreshment, and leaving Baird's Temperance History, I set out for B—, where I arrived late at night.

30. This morning I continued my missionary labors, directing my way to S—, a fortress, twenty miles distant. In T— and C— I distributed many tracts. Finding no carriage ready, I was obliged to continue my way on foot, which was fatiguing, as I was loaded with tracts, and the weather was very warm. But I had a better opportunity to distribute the word of life. A carriage, loaded with potatoes, overtook me, and as I offered the people on it some of my books, they invited me to take a seat on their sacks, which I did, and preached Christ to them, till we reached S—. I went to my friend and Christian brother, J., a director of a large prison and house of correction; but he was on the point of setting out for B—, with his family, and only one of them remained. I could not have access to the prisoners, so I went round the fort, to seek the objects of salvation. There being many ships at anchor here, I commenced my tract distribution at the water-side, where I was soon surrounded by sailors and inhabitants of the village. I exhorted them all to repent and believe the gospel; but as it was near the road, and much exposed to disturbances, I could not give them a long discourse, especially, as the practice here would have been unlawful. I soon exhausted my stock of tracts, and returned to my lodgings for more. But these were also soon disposed of. Soldiers and prisoners, and inhabitants of the village, of all classes, were supplied with tracts. I was never thronged so much. At evening I returned to my lodgings at J.'s. I suffered much with cough and pain in my heart. These excursions do not prove so beneficial to my health as I had hoped they would. My kind hostess did what she could for my relief.

31. This morning I began my labors by entering huts in the village, and supplying the people with tracts. I then passed round to the other side of the fort, where many carpenters were employed at the dock-yards. I exhorted them all to embrace the Sav-

ior, in short addresses, not feeling at liberty to detain them a long time from their work. I then continued my labor with the crews of several of the ships, who listened attentively to what I said, and gratefully received the tracts I gave them. Thus, during these days, there was a rich diffusion of the word of life, by means of these tracts. It was now time for me to withdraw, for whenever I appeared in the streets I was recognized and surrounded by the people. After dinner I was requested to remain a short time with my host and his family, with whom I had much discussion on baptism and our church government, on which subjects he had many prejudices. At half past four, as no carriage was ready to depart for B—, I again set out on foot, that I might not be too late for our prayer-meeting. This was fatiguing, but it gave me a better opportunity to distribute the remainder of my tracts. Only one soldier refused the tract which I offered him; others received the peaceful messengers gladly. Some were astonished at the practice of distributing them gratuitously. From C— I returned to B— in a carriage, which proved an injury to my health, as I was in profuse perspiration, and now I became much chilled. I reached home in season to prepare for our prayer-meeting, which was numerously attended, and the spirit of prayer prevailed among us. I spoke on 1 Cor., ch. 6.

Sept. 21. In the afternoon I went out into the country. In the fields I found many people, occupied in harvesting potatoes, which were to be distilled for brandy. This gave me an opportunity to distribute tracts on temperance, which I did, first to the proprietor, and then to his people. They all surrounded me, and I gave them tracts and a short exhortation. They literally thronged me, and prayed earnestly for the little messengers of peace. Some families from town, walking into the country, found me engaged in this occupation, and I went along with them to L—. I gave them tracts, and entered into conversation with them, but they appeared far from the truth. At L—, I found the people engaged in extinguishing a fire, which had already destroyed three farmers' houses. I spoke to these unfortunate men, endeavoring to comfort them, and show them the glorious habitations in heaven. I gave tracts

to all the village. Then I went to F—, addressing, on my way, the inhabitants whom I found in their fields and houses. Soon I was compelled to return home, grieving that I had no more tracts to bestow upon these needy souls.

24. In the morning I set out, accompanied by br. N., with as many tracts as we could carry. We took a coach for Z—, where I spent some hours, walking from hut to hut, distributing tracts, and exhorting the people to repent of their sins. I was received every where with kindness and joy, and had great delight in speaking to these dear objects of the Saviour's love. Some were sick, which prepared them the more for the good tidings. When I had distributed all my tracts, I returned to br. N., at the railroad, and we took a carriage for P—. There we crossed the city, and went to S. S—, where we met the king, the emperor of Russia, and a great number of princes. We were again supplied with tracts from our main stock, which we distributed in great numbers. We supplied almost every person we met, besides giving many in the palaces. We found many women carrying water for the gardens, who received the tracts gladly. All were exhorted to a deeper interest in religion. On our return, we found many people in the fields and forests, who were supplied with tracts. We reached B— at 7 in the evening.

As the fruits of the labors of Mr. L., there appeared in the little congregation at B—, several persons who were desirous of professing their faith in the Lord Jesus Christ, by being publicly baptized in his name. In compliance with their wishes, Mr. Oncken was requested to visit the church and administer the ordinance, which he did in the month of October. An account of the baptism is thus given in the journal of Mr. L.:

Oct. 28. At 9 o'clock all was peace, and our little church, and the three brethren who desired to be admitted to membership, assembled. Br. Oncken spoke on Cant. viii. 5. When the service closed, at 11 o'clock, we all entered the coach, viz., br. O., myself, and the three brethren who desired baptism. We proceeded to the place where we have been accustomed to administer the ordinance, at the beautiful sea of R—, the members of the church having passed on before us. The day was beautiful, but there was

so much wind as to excite the waves. After a short and fervent prayer, the holy ordinance was administered, without molestation. It was a blessed season, when, after the baptism, we united in fervent prayer, and the brethren received the fellowship of the church. In the afternoon, we celebrated the Lord's Supper. It was a glorious and happy meeting.

Our readers are already informed of the persecutions which our brethren at Hamburg have suffered. It appears, by the journal of Mr. L., that Christians of different denominations, in other parts of Germany, are subjected to similar trials of faith and patience. He says,

Nov. 4. At 4, I went to the monthly meeting of the association for the distribution of tracts and bibles. There I was told by a brother, that the commissioner of police had asked him after the separatists, who refused infant baptism. From this, we may learn that general inquiries concerning us are made by the police in town. I was in doubt whether I should continue our meetings at my lodgings, as here they will first suspect them. But, on reflection, I thought it best to continue, without any alteration. Returned home to our evening service. Only four persons, besides our members of the church, were present; others being kept away, either by fear, or the severity of the weather. I spoke on Acts xi. 13, 14, urging the great salvation from the word of God.

7. I called on my brother Francis, where I learned that the Rev. Mr. L. has again been taken prisoner, near P—, while celebrating the Lord's Supper, in a forest. By this the persecuted Lutheran church is extremely grieved, as they had hoped to see him here soon. Four of their ministers are now in prison.

EXTRACT FROM A LETTER OF MR. ONCKEN.

Mr. Oncken writes under date of May 31,

Our bible and tract operations are extending, and are carried forward with spirit and zeal. Our connections, in different parts of the country, are increasing, and we are thus privileged to scatter the good seed far and wide. We thank God and take courage, for the wide door he is opening for his word, and not less for his faithful internal instructions, by which we are made

more and more to see and to feel, that we shall effect nothing, unless the Lord work with us, and give the increase. The more we see this, the more confident we are, that our labor shall not be in vain in the Lord. Issued from the depot since May, 1838, 1721 bibles in German, 889 new testaments in German, and about 100 copies of bibles and testaments in other languages. The number of tracts issued, I stated in a former letter.

Br. Lange has, during the last two months, labored much among the seamen and bargemen. He visited upwards of 200 barges and vessels, and supplied them with tracts and scriptures. Br. L. has now gone into the country with his family, sister L.'s health being much reduced; but his labors will not be diminished on this account. He has taken with him a good stock of bibles, testaments, and tracts, and it is his intention to visit the surrounding villages where he resides.

Br. Kōbner is on the point of setting out for Fühnen and Jütland, from whence we have received interesting letters, having opened a correspondence with several Christian farmers, whom the Lord has raised up, to preach the gospel. From their statements, it appears that several hundred persons have, through their instrumentality, been brought to the knowledge of the truth. If the Lord goes with our brother, the results of his intended tour may be glorious. I expect br. K. will be absent about two months. On his return, I intend to visit the south again, in order to baptize several brethren at Marburg, encourage the church at Stuttgart, and extend my tour to Switzerland.

Br. Lücken, whom I had sent as porteur to Jever, has returned, after laboring there for eight months. He made frequent excursions into the country, and conducted, both in Jever and at a village some distance from Jever, religious meetings, which attracted soon so much notice, that he was summoned before the authorities. They dismissed him, however, with a severe reprimand, and a prohibition to discontinue his "mad proceedings." The infant cause at J. is flourishing. Seven converts are anxiously waiting my arrival, in order to be baptized. Br. L. has still to contend with many difficulties—one of them a very serious one—that there is no one at hand to administer baptism to such as desire

it. I am at too great a distance from B., and it is now almost impracticable to visit the place, as it exposes me to the vigilant eye of the police, who, if they got hold of me, would doubtless confine me for many months in a prison.

I should still remark, in regard to the last decision of the Senate, that immediately after it was published to us, we sent in another petition. I hope this has had some effect; at least, up to the present moment, we have not been interrupted at our meetings. We will ascribe this unexpected deliverance rather to our God, who has been as a wall of fire around us. Indeed, the hatred and malignity of our enemies is so great against us, that we may expect the worst. Many of our poor brethren have to suffer much, on account of their profession, and every effort is made, to turn them from the holy commandments. So far, these efforts have proved fruitless; but sometimes the temptation becomes most powerful. Our brethren have frequently been dismissed by their employers, on account of their refusing to work on the Sabbath; and as it is the universal practice here to work at least a part of that sacred day, our brethren are often exposed to want on this account. During the summer, they can always find work, but during the winter, they are often exposed to great distress.—Through the kindness of some of our brethren in Scotland and England, I was enabled to alleviate their sufferings a little last winter. But the Lord is good, and will not allow them to be tempted above what they are able to bear.

Ojibwas.

JOURNAL OF MR. BINGHAM.

(Continued from p. 117.)

The readers of the Magazine have been acquainted with the condition and prospects of this mission, by the published letters and journals of the missionaries, up to the 23th of Feb. A letter of later date has been received from Mr. Bingham, in which he states that the list of scholars under instruction at the mission, at the time of writing, (the last of July,) numbered forty-three. "Eight of them were Indians, twenty of the mixed race, and fifteen were white. A number of Indian children attended the school occasionally while their parents were at the place, but their attendance was so inconstant that the teacher did not register their

names. Of the number who attended the school, six are in their alphabet, four in monosyllables, four in words of two syllables, and the others are in reading lessons. Twenty-one of them write, eight are in Colburn's Mental Arithmetic, six in Adams's Arithmetic, and six in English Grammar. The boys all work out a portion of the time, at different kinds of farming business, and the girls are instructed in various domestic employments." Mr. B. bears renewed testimony to the gradual progress of the Indians in habits of industry and provident care. The following extracts from his journal give the particulars of his labors among the Indians since the date of his last published journal :

March 6, 1839. Our brother Shegud and others arrived from Utikwâmenan last week, and also some from below, seasonably to spend the Sabbath with us; consequently we omitted our bible class, and had an Indian meeting. The deacon reports that the Indians have been very attentive to meetings, and he thinks Kabawas is seriously considering the subject of religion. He says he has become very careful in keeping the Sabbath. To-day, in company with the Indians, I left for Utikwâmenân, intending to visit Gros Cape on my way up.

7. Having left Gros Cape at 7 o'clock this morning, we separated about 11 o'clock, from most of our company on the lake, to go to Utikwâmenâ Bay, where Mukubwâm and Kuneshâga remained. Put up with the former, who, on being told that I had called to spend the night with him, said he was very happy to see me at his lodge. After taking some refreshment, went to Kuneshâga's to hold a meeting. His sick wife appeared very thankful for some little comforts she received, suited to her feeble condition. They said, that some time after I left there, the fishing began to fail, and they were hard pressed for provisions. "And," said she, "I did say, I wished I could look into that man's house." Preached, and had considerable conversation with them after meeting.

8. This morning, Kuneshâga came to Mukubwâm's, and after breakfast I gave them a lecture. In the midst of it, he interrupted me with a question. I paused, to prevent disorder, and said, "when I get through my discourse, I will answer it, and such others as you may wish to put." At the close he put it again, as follows: "Why is it that there are so many different denominations among you, when you have but

one gospel? Why are you not all agreed in worshipping the same God?" After I had answered his questions, he said, it was a prevailing belief among the Indians, that the Christian religion would prevail, and become the religion of the world, and others would have to yield to it, and they might as well embrace it first, as last. He asked some other questions, which were answered; and after some desultory conversation, he proposed to adopt the following resolution: "If my wife gets well, I will sign the temperance pledge, leave off drinking, listen to the gospel, and worship God. But if not, I will hold fast my old religion." I told him his resolution was a very wicked one. He was trying to bargain with the Lord, and that must be very offensive to him. God had set the bounds to his own life, and those of his wife, and had appointed the disease, or means, by which they were to come to their end, and those bounds could not be passed. It was his duty to listen to, and obey the gospel; and he ought to do it, and resign himself into the hands of God, to be disposed of as he saw fit; and to say, as Job did, "Though he slay me, yet will I trust in him," and with the son of God, when on earth, "Not my will, but thine be done." He replied, "I only said it." And here the conversation ended.

We visited the other lodge at the place, talked, sung, and prayed, and proceeded to the mouth of the river. Preached in the evening at deacon Shegud's.

9. In the evening, had a covenant meeting. Nine or ten persons were in, who did not belong to the church. Most of them, after the members had spoken, related the state of their minds, which showed that they were thinking seriously on the subject of religion; but none of them appeared as deeply convicted of sin as we could have wished.

10. Lord's day. In the morning, preached from Matt. xviii. 3. In the afternoon, from Jeremiah xvi. 19. And in the evening, from Acts xx. 7, and broke bread to the disciples in the wilderness.

After the communion season was closed, the proposition being made to spend a little time in offering prayer for any who might request it, Kabandën arose and said, he did not know how to pray for himself, and he wished that prayer might be offered for him. I informed him that our object in doing this, was not to excuse them from pray-

ing, but to unite with them in asking the Lord to have mercy on them.

11. At half past 7 o'clock, started for home, and reached it before 5, P. M.

April 27. Shegud arrived, with his family. But his object was to obtain medical aid. He and his son are both sick, and have been so about twenty days.

May 28. Since my last date, some Indians have arrived from above, and some from below, with whom I have had meetings, and conversed, but nothing in particular worthy of note. I have, however, succeeded in procuring twenty bushels of potatoes, for the Indians to plant; and the greater part of them are gone to Utikwâmenân. Every family there has one bushel, and the larger ones have two.

June 5. Started for Utikwâmenân. Head wind all the way, though not severe.

6. In the afternoon reached the bay, where the Indians were to make their gardens. Found but few potatoes planted, and most of the land not yet cleared, and they were up at the mouth of the river. We therefore proceeded to that place. Found nine lodges there. Visited the lodges of the sick, and in the evening preached at Wazâwadon's, from Rom. v. 6.

7. Got the Indians all started in good season this morning for the bay, to clear and plant their potatoe patches. They worked faithfully, and accomplished more than I expected. In the evening, preached from Ps. xcvi. 8, 9.

8. It being a very rainy day, they were unable to do any thing at farming. A part of them had returned the evening before, to see to their nets. About the middle of the day, I called together those who remained, and gave them a lecture, and then returned to the mouth of the river. Preached at Mukubwâm's, that his sick wife might hear the word. Text, James v. 13, 14.

9. Lord's day. In the morning, preached at Bwân's, his lodge being the largest and most comfortable. Text, 1st Pet. i. 15. In the afternoon, preached at Kuneshâga's, on account of his sick wife. Text, Acts xvi. 30, last clause. Then returned to the bay, and preached at Subo's. Text, 1st Pet. i. 24, 25. Was informed that he, notwithstanding his heathenism, was much interested in the discourse.

At the close of my two last meetings, as I was about to leave the Indians, I spent some time in conversing with them on practical godliness, and giving

them such advice and instruction as was not contained in my discourses.

10. About 7, called them together, prayed with them, and gave them counsel and instruction about their farming business, and took leave of them, and reached home between 6 and 7 in the evening. Was absent six days, preached seven discourses, and returned somewhat encouraged with the hope, that I shall finally succeed in gaining the attention of some, who have hitherto cared for none of these things. And I am certainly encouraged with a hope of getting them into a better way of living, by cultivating some land.

July 5. At our church meeting to-day, gave letters of dismissal to br. Cameron, and the members on the northern side of the lake, with permission to organize a separate church, of the same faith and order.

9. Br. Cameron took leave of us, with his family, to return to his field of labor. The expense of living in the interior is so great, and so much of his time is required to be devoted to it, that he has but little for translating. Of course, that work goes on slowly.

14. Lord's day. There being a goodly number of Indians now at this place, to-day we had quite a full meeting, and good attention. A number of heathen Indians were in, who never attended meeting before. Br. Boutwell, of the A. M. B., being here, preached in the morning, and the evening lecture to the Indians. The greater part of the Utikwâmenâ Indians are now here; but alas! they are not converted to God. Although they are somewhat reformed, yet they are not able to withstand all the temptations of this place. However, they never manifested so much respect for me, or paid so much regard to my feelings when here, before. But O! their Lord and Savior they do not regard as they ought. It requires much patience, and persevering effort, to effectually reclaim them from their superstitions and vices, yea, infinitely more than this. Nothing, no, nothing but divine power and grace can do it.

22. Last Saturday a steamboat arrived, and spent the Sabbath here, and a large portion of the passengers did much honor to themselves by their observance of the Sabbath. Our place of meeting was well filled at each of the three services. And at our Indian meeting, in the afternoon, though all could not find seats, yet they stayed

till meeting was closed. Rev. Mr. Hurlbutt, a Methodist missionary, being here, preached for me in the morning. I have seldom seen a more at-

tentive audience than at our Indian meeting. Many of the boat passengers were pious, and of different denominations, yet they seemed like brethren.

Other Societies.

Calcutta Baptist Missionary Society.

The following information, contained in extracts from letters received from Mr. Parsons and Mr. Bayne—two missionaries sent from England last fall—will be read with interest :

Missionary Operations in Calcutta.

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labor connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New Testament translated than they could formerly do.

The Native Christian Institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need—a tank to bathe in, room enough for exercise : thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent ; and, more important and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

Native Worship.

I have attended worship in the principal native chapels ; one in Bengalee. Here the order of service and deportment of the congregation were much like that of village congregations in England ; singing with all their hearts, no doubt, and, I am sure, with all their lungs : the other in Hindustanee. Here all was new. It was held in Jaun Bazaar, a part of the city thickly inhabited by Mussulmans. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, sur-

rounded by wooden railing, and before it a table, covered with tracts and Scripture. The steps and opening towards the road were crowded. Br. Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections, there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating.

English Preaching.

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members ; congregation in all 200. There is another church, composed of English, Portuguese, and natives. Their pastor is br. Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance, that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station, from ill health, or any other cause, his work fell to the ground, for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman and Ward used to labor, but it has dwindled away to almost nothing. Br. Symes, in Dum Dum, has been most highly favored. He preaches to the English soldiers, and has baptized some every month for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Lately he baptized one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard the gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive : the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test, whether he is a Christian, or not ;" and on that he rose, and taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot ; but, after he had torn open his

waistcoat, and wiped his scalded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian, I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and threshed him so soundly, that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favorite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

Boys' Christian Boarding-School.

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolaters, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation; but the most interesting part to you and myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to an European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths, which would encourage and revive you. Let one suffice.

One of the youth was a Coolin brahmin, that is, a brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favor fills them with joy. Water, in which he has dipped his dirty toe, is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school, kept by the missionaries.

When that young man saw his own miserable condition, and the suitability of the gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste, they disinherited him, and cast him off without a piece; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached

to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of God supported him. About two months ago his wife's affection revived, in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated, after the religious festival. It seems that after her husband became a Christian, she was delivered of a child; but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. "Do Christians love their wives?" "Do they really kill their children, and eat them along with cow's flesh?" &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good—"We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me."

The boys are clothed, boarded, educated, and provided with every thing, at eight shillings each per month.

There is a Girls' Boarding-School upon the same plan, consisting of about thirty or forty.—*Canada Bap. Mag.*

American Board of Commissioners for Foreign Missions.

The annual meeting of the A. B. C. F. M. was convened at Troy, N. Y., Sept. 11th. The session was continued through the 11th and 12th. The past year has been with this Board one of enlarged operation, and, in some of its missions, one of unexampled success. The facts contained in the following resolution, presented by Dr. Anderson, one of the Corresponding Secretaries of the Board, must rejoice the friends of the Redeemer, of every name:—*Resolved*, That the intelligence from the Sandwich Islands, of the accession of 5,000 souls, in January, 1838, and more recently increasing the number to nearly 10,000 received to the churches, on what the pastors considered credible evidence of piety, while it should awaken prayerful solicitude, demands devout thanksgiving to God, and great increase of zeal and faith."

Two of the members of the Board, and three of its missionaries, have died, during the past year. Twelve missionaries and assistants have been dismissed from the service of the Board. Thirteen appointed missionaries have, at their

own request, been released from their connection with the Board. Forty-two missionaries and assistants have been appointed. Thirty-seven missionaries and assistants have been sent out; and fifteen missionaries, and an equal number of male and female assistants are now under appointment.

The number of missions under the care of the Board is 26; embracing 77 stations; 136 ordained missionaries, nine of whom are physicians; 9 physicians not preachers; 19 teachers; 11 printers and book-binders; 9 other male, and 191 female assistant missionaries; and the whole number of persons dependent upon the treasury of the Board, 481. The number of printing establishments is 14; presses, 24; type foundries, 4; churches, 52; church members, 7,311; seminaries, 7, containing 366 pupils; boarding-schools, 10, containing 344 pupils; free-schools, about 350, with 16,000 pupils; books and tracts printed, 847,000 copies, making 33,000,000 pages, the past year, and from the beginning, 200,000,000 pages.

The Board has received the past year, \$244,169 82, and has expended \$227,491 56. The American Tract Society has contributed to its funds \$12,000, and the American Bible Society \$9,000. Its debt has been reduced from \$35,851 35, to 19,173 09. The present operations of the Board, with such enlargements as the prosperity of the missions may demand, will require, the present year, at least \$300,000. The following are extracts from its 30th annual report:

SOUTH AFRICA.

MISSION AMONG THE ZULUS.

(3 missionaries, 1 physician, and 3 female assistant missionaries;—total, 7.)

The war between Dingaan and the Dutch emigrant farmers, has made the past year one of interruption and severe trial to the mission. Mr Lindley remained at Umlazi after the departure of his family and the rest of the mission, to watch and report the progress of events. In April the Zulu army invaded Natal and Umlazi. They were not anticipated at the latter place till they were seen advancing. Providentially Mr. Lindley was then at the bay, and found a safe retreat on board of the brig "Comet," which had been detained there ten days by the sickness of the captain. In this vessel he unexpectedly had an opportunity to visit Delagoa Bay, about one hundred leagues to the north-east.

War continuing, and great uncertainty hanging over the prospects of the mission, Mr. and Mrs. Venable thought it expedient to return to the United States, and they have since received, at their own request, an honorable release from their connection with the Board. Mr. and Mrs. Champion found it necessary to follow them soon after, in consequence of the protracted and painful illness of Mrs. Champion. These brethren and sisters arrived in the spring of the present year. Doct. Wilson arrived soon after the last meeting of the Board. He has since gone to the mission in West Africa. Messrs.

Grout and Champion are anxious to resume their missionary labors among the Zulus, whenever Providence is pleased to prepare the way. The health of Mrs. Champion is not yet such as to warrant her returning to Africa.

The colonial government took military possession of Port Natal last autumn, with a view to the restoration of peace. About the same time the Boers gained a decisive victory over Dingaan, and his capital fell into their hands. Recent advices give information that peace had been restored, and that our brethren now in South Africa were making preparation to return to Port Natal.

WEST AFRICA.

MISSION AT CAPE PALMAS.

(1 station; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

The results of the press since the commencement of its operations, are as follows:—In the year 1837, 2,900 copies; in 1838, 4,112 copies; and in 1839, till March 1st, 3,860,—in all, 10,872, containing 180,532 pages. Mr. James is aided in the printing-office by two apprentices.

The mission church contains 29 members, 8 of whom were received the past year. There was one excommunication. Four school-masters and seven boarding-schools are church members. The average congregation on the Sabbath is from 50 to 100. There are three free-schools, with 50 pupils. The boarding-school, or seminary, contains 35 scholars, of whom 25 are males. They are generally moral and docile, and make good progress in their studies.

Mr. Wilson visited Cape Coast in the early part of last year, and received a kind reception from Gov. McLean, who promised a cordial welcome and protection to our mission, should we establish one there. The communication between Cape Palmas and Cape Coast is frequent.

Doct. A. E. Wilson, formerly connected with the South African mission, sailed for the Cape Palmas mission from New York city, with his wife, on the 27th of July.

EUROPE.

MISSION TO GREECE.

(2 stations; 4 missionaries, 4 female assistant missionaries, and one native helper;—total, 9.)

The books sold and distributed at Athens by Dr. King during last year, were 32,410. Besides these, copies of the Magazine of Useful Knowledge, printed at Smyrna, were sold, to the amount of nearly 150 dollars. The books go to all parts of the kingdom. Dr. King estimates the copies of Scriptures, and parts of them, distributed in Greece, by all the missionaries of the different missions, during the year, at scarcely less than 20,000.

Dr. King has nearly translated Baxter's Saint's Rest into the language of Greece. He has a class in Hebrew, and a regular preaching service on the Sabbath. The study of Hebrew has been introduced by the government into the University. It is also among the signs of the times, that one of the most learned of the priesthood in Greece, and secretary of the Synod, has published a book, in which he declares his decided opinion, that the fathers of the ancient church were liable to err, and did err, on a variety of subjects, and that the Holy Scriptures are the only infallible rule of faith. As a consequence of this, there is much cry of heresy.

WESTERN ASIA.

MISSION IN TURKEY.

(4 stations; 12 missionaries, 1 printer, 12 female assistant missionaries, and 9 native helpers;—total, 34.)

At Smyrna, the printing during the year amounted to 51,060 copies, and 2,247,760 pages.

The printing at this establishment, from the beginning, is estimated at 32,247,760 pages. Almost 30,000 books and tracts were distributed, and 850 dollars were received for books sold. The Magazine of Useful Knowledge, in modern Greek, has about 1,000 subscribers.

MISSION TO CYPRUS.

(1 station; 3 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 6.)

A regular preaching service has been commenced in Greek, which a few Greeks attend. The archbishop of the island appears to be a man of liberal views. He entertained the members of the mission with apparent cordiality for three days, in June of last year, at his monastery in Nicosia. There they were happy to find the books published by the Board freely used in the archbishop's school. They were eagerly pressed for books by the inmates of the arch-episcopate, and every evening they had preaching and prayers in Greek.

MISSION TO SYRIA AND THE HOLY LAND.

(2 stations; 8 missionaries, 7 female assistant missionaries, and 3 native helpers;—total, 18.)

The printing, during the year 1838, was 555 pages, numbering the books in a continuous series, 9,500 copies, and 1,044,000 pages in the whole. A printer is greatly needed. Fierce opposition is made by the ecclesiastical rulers of the country to the distribution of the books, but the people are anxious to receive them. Small portions of Scripture are found to be the most acceptable tracts that can be printed.

The Arabic congregation on the Sabbath is from 50 to 100. Four adult Druzes, and ten Druze children, and three other children, have been baptized, making seventeen baptisms in all. There have been seven admissions to the church. Others give some evidence of piety, and have applied for admission.

The past year has been signalized by an extraordinary religious excitement among the Druzes, a sort of heretical Mohammedans, numbering sixty or seventy thousand souls. Their religion appears to be a compound of Mohammedanism, Christianity, and Paganism. For many months, these people have been applying to our brethren for religious instruction, from all parts of Lebanon. Not a few have come down to Beyroot to receive it. At the latest dates, Mr. Thomson had a class of thirty Druzes organized and under religious instruction. This people has long been noted for deception on matters appertaining to religion, and their motives in the present case are believed to have been, in part, to secure some apprehended political immunities, by making a Christian profession. But it is not easy to account, in this manner, for all that has been seen; and at any rate, it calls for devout gratitude to Him who gives the hearing ear and the willing mind, when a whole people, from any cause, place themselves in the way of hearing the gospel.

MISSION TO THE NESTORIANS.

(1 station; 3 missionaries, 1 physician, 1

teacher, 4 female assistant missionaries, and 8 native helpers;—total, 17.

The press has not yet been put into operation, for want of a printer. Books are multiplied by the pen, as in the days of manuscripts, and the work moves heavily, of course. The seminary contains 50 scholars, and there is a boarding-school for 16 girls. Three free-schools contain 70 pupils. The average congregation on the Sabbath is 65. The seminary is yet in its incipient state, but it is full of promise, should the Spirit come down upon the hearts of its members.

MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, missionary, and Mrs. Merrick.

It is an interesting fact, that Tabreez contains a printing-office, in which the presses and type were made by a self-taught Persian, and which is wrought, patronized, and sustained wholly by native Persians. The page that is here printed is nearly a fac-simile of the neatest manuscript. There are also two lithographic presses in operation, with stones of Tabreez marble. The establishment was about sending forth a large work of universal history, and is a day-star of hope in that dark land.

SOUTHERN ASIA.

MISSION TO THE MAHRATTAS.

(4 stations; 8 missionaries, 1 teacher, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 24.)

The station at Jalna has had a prosperous beginning. There is a boarding-school of 15 boys, supported by benevolent English residents, who besides contribute liberally to support six free-schools. The missionary preaches the gospel in his house and by the way side. At Ahmednuggur were seven common schools, 20 girls in the female boarding-school, and about 50 lads in the seminary. Messrs. Boggs and Ballantine preached alternately in Mahratta on the Sabbath.

MADRAS MISSION.

(2 stations; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

A printing establishment has been advantageously purchased at Madras, consisting of eight iron printing presses, a lithographic press, an hydraulic press, and fifteen founts of English, Tamul, and Telooquo type, to which a fount of Hindustani type has since been added. The establishment includes also a type-foundry and book-bindery. This enables the mission to enter immediately, so far as funds will permit, upon the work for which it was chiefly commenced. The establishment was transferred in June of last year. Mr. Winslow had previously visited Jaffna.

There are 16 schools in the mission, containing 500 pupils. The average congregation at each station on the Sabbath, is about 250. Doct. Scudder makes itinerating his principal duty. Not less than 18,000 portions of the Scriptures and 50,000 tracts were distributed in 1838.

MADURA MISSION.

(5 stations; 9 missionaries, 1 physician, 9 female assistant missionaries, and 1 native preacher, and 22 native helpers;—total, 42.)

Francis Asbury was licensed to preach the gospel in October. The brethren of the mission,

who are sufficiently conversant with the language to preach in it, take every opportunity to perform this important duty. What is called expository preaching, with a free use of interrogatories, is found to be the most useful. A church was formed at Dindigul in July, 1837.

There are two boarding-schools at Dindigul. The one for boys contains 23 pupils; that for girls, which is supported by English ladies, contains 10. There are 64 free-schools, with 1,323 scholars. Popery, as it exists among the natives of South India, is more hostile to the true light, than are the heathen themselves. Many books have been distributed. The prospects of the mission were never more promising. The whole land is open to the Christian missionary.

MISSION TO CEYLON.

(7 stations and 6 out-stations; 6 missionaries, 1 physician, 1 printer, 10 female assistant missionaries, 4 native preachers, and 43 native helpers;—total, 70.)

The mission kept a day of special thanksgiving, when they heard that the churches had enabled the Committee to relieve them from their embarrassments. Another grant for the schools, of £200, has been generously made by the Ceylon government. The schools, however, have been as yet only partially renewed. So much ruin could not be repaired at once. The system will be improved. There are 51 free-schools, containing 1,324 scholars. Before the reduction, there were 187 schools, and about 7,000 scholars. Nineteen of the school-masters are members of the church. The number of boarding scholars in the mission is 260; 95 of these are females, in the schools at Oodoville and Varany; 148 are lads in the seminary at Batticotta, and 17 in the school preparatory to the seminary. The whole number in the schools is therefore 2,084. A class of 44 boys was received into the seminary in October. Twenty-eight pupils in the female boarding-schools, and 53 in the seminary, are members of the church. The number of native members in the mission churches is 319.

The printing establishment at Manepy has four presses in use, and employs 70 natives. The volumes printed in the year 1838, were 39,000; the tracts, 493,000; the pages in Tamil, 17,649,200; the pages from the beginning, 45,440,600. The volumes bound were 25,463.

Three female assistant missionaries have been sent forth, in compliance with a request from the mission.

EASTERN ASIA.

MISSION TO SIAM.

(1 station; 9 missionaries—one of them a physician and one a printer, 1 physician, and 9 female assistant missionaries;—total, 19.)

The printing, from Jan. 1st, to Dec. 1st, 1838, was 21,700 copies, and 588,500 pages. That from the beginning, has been 40,300 copies, and 1,456,200 pages. The printed books, in a continuous series, contain 561 pages.

MISSION TO CHINA.

(2 stations; 3 missionaries—one of them a physician, 1 physician, and 1 printer;—total, 5.)

The members of the mission have been employed as in years past—in studying the formidable language of the great empire; in translating; in printing; in gaining the reluctant confidence of the people by healing the sick; in training those whom God may please to make

their future native helpers in the work of missions; and in collecting and diffusing information respecting the vast field, so little known hitherto.

OCEANICA.

MISSION TO SINGAPORE.

(1 station; 6 missionaries—two of them physicians, 1 printer, and 4 female assistant missionaries;—total, 11.)

The infant seminary appears to have commenced auspiciously. The year 1838 began with 15 scholars, and ended with 22. They are boarding scholars. The leading objects in the school, next to the immediate conversion of the pupils, have been to impart to them a knowledge of the English language, and to discipline their minds. The members of the mission feel great confidence that their labors in the seminary are not in vain. A female boarding-school has been commenced, but it is yet on a very small scale.

MISSION TO BORNEO.

(6 missionaries, and 7 female assistant missionaries;—total, 13.)

Messrs. Thomson and Pohlman arrived at Singapore about the middle of September. They found Mr. Doty there, who soon proceeded with Mr. Pohlman to examine the district of Borneo between the Sambas and Pontiana rivers, which it was proposed to make the sphere of labor for their mission. They spent a month on this ground, making a circuit of 170 miles, and going about 60 miles into the interior, and returned to Singapore on the 3d of December.

Just at that time Messrs. Youngblood and Nevius and their families were on the point of leaving Batavia, to join their brethren at Singapore, expecting to proceed forthwith to Borneo.

Meanwhile, Mr. and Mrs. Ennis had been exploring another part of the Archipelago, little known to the churches, and not subject to the Dutch government, situated eastward of Java. Leaving Batavia June 12, 1838, they visited the island of Bali, going by way of Surabaya. They also visited Macassar, on the island of Celebes, hoping to get from thence to the independent Bugis, in the northern parts of the island, but they were forbidden by the Dutch authorities. Mr. and Mrs. Ennis returned to Bali, where they were at the last dates.

MISSION TO THE SANDWICH ISLANDS.

(17 stations; 26 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 9 male teachers, 1 book-binder, 2 printers, and 44 female assistant missionaries;—total, 86.)

1837-8 was a year of extraordinary gracious visitation. The apparent effect of the preached gospel was great among the people, to an extent unparalleled, it is believed, in the history of missions. About 5,000 were received into the churches, and about 2,400 stood propounded for admission, at the end of the year, while many more gave some evidence of piety. The standard of piety was raised in the churches, and their purity promoted. There was an increase of moral courage and moral power among the members. Religion was revived at every station. Every where there was the hearing ear, and beyond all former experience, the understanding heart and applying conscience. Many children and youth were hopefully converted. The means employed in this glorious

work of grace, were those commonly used in this land. The Board will regret the haste with which converts were, to the number of many hundreds, admitted into a few of the churches; though, after every abatement which any who believe in revivals of religion will deem reasonable, thousands remain, over whom we may give free course to our joy, as being hopefully the subjects of God's converting grace, and the heirs of heaven.

Just such powerful works of grace as that at the Sandwich Islands, are to be expected in the progress of missions; and they must become frequent, numerous, general, in the heathen world, if the conversion of the world be not yet remote. Even now, though the work at the Sandwich Islands is unparalleled in extent, it is so only in that one respect. There are analogous facts in other parts of the heathen world.

The churches at the islands are now 17 in number. The number of church members in June of last year, was about 6,000.

Certain resolutions of the Committee are given in the Report, the object of which is to facilitate the placing of the native churches, as soon as possible, on the footing of many of the churches in our own new settlements—the Board engaging to pay a part of the missionary's salary, on condition that the native church, of which he is the pastor, pays the residue.

There are 8,000 or 9,000 pupils in the common schools, taught by natives; 2,300 in the station schools, taught by missionaries or missionary teachers aided by natives; 31 boys in the boarding-school at Hilo; 33 girls in the female seminary at Wailuku; and 58 boys in the seminary at Lahainaluna.

The amount of printing during the year was 1,681 pages of distinct matter, and 17,746,650 pages in the whole. There have been 83,284,857 pages printed from the beginning.

INDIAN MISSIONS.

MISSION TO THE CHEROKEES.

(4 stations; 6 missionaries—two of them physicians, 1 physician, 5 male assistant missionaries, 2 native preachers, 17 female teachers and assistants;—total, 31.)

The schools at Dwight have been large and encouraging. That at Fairfield has had twenty or thirty pupils. No information respecting any other has been received.

From the press at Park-Hill have been issued the Gospel of John, Cherokee Almanac, and Cherokee Primer, all in the Cherokee language, amounting to 5,000 copies and 247,000 pages.

MISSION TO THE CHOCTAWS.

(6 stations, 4 missionaries, 2 male and 3 female teachers, and 5 other female assistants;—total, 14.)

The present number of converts is about 205. The congregations remain much the same as heretofore, though less visible effect has been produced by preaching and other means of grace, than in some former years. At four preaching places, Mr. Kingsbury has an aggregate of 200 to 300 hearers.

Seven schools have been taught most of the year, and the whole number of pupils attending them all was 213, and the average 114.

The Acts of the Apostles, translated by Mr. Byington, is ready for the press. Three small books have just been printed at the mission press, Park-Hill. Other portions of the New Testament are in a state of forwardness.

MISSION TO THE PAWNEES.

(1 station; 1 missionary, 1 farmer, and 2 female assistants;—total, 4.)

MISSION TO THE OREGON INDIANS.

(3 stations; 4 missionaries, 1 physician, 2 mechanics and teachers, and 6 female assistants;—total, 13.)

The missionaries continue to receive the most earnest and affecting applications from the surrounding tribes, for missionaries and teachers to reside among them; and almost every where, the same inquisitiveness and docility respecting religious truth and duty, which met them on their first arrival among these remote tribes, are manifested still. Around the station of Mr. Spalding, 70 or 80 Indian families have located themselves; and by their industry in tilling the soil, are contributing much towards the comfortable support of their families. A similar change has been effected at the station of Doct. Whitman; and multitudes more of the Indians seem disposed to adopt a similar course, whenever they can be furnished with the instruction and the other facilities which are requisite.

A year ago a church was organized in the mission, to which one Indian and his wife have been admitted. Two children, who had resided in the family of Mr. Spalding, have died, leaving evidence that they had been born of the Spirit. Congregations are large and increasing, and remarkably attentive and solemn. The Nez Percés school seemed likely to embrace 150 pupils.

MISSION TO THE SIOUX.

(2 stations; 3 missionaries, one of whom is a physician, 2 farmers, and 5 female assistants;—total, 10.)

At Lac qui Parle the whole number of pupils attending the schools has been ninety-four, though the average attendance was much less. Of these, forty-five could read, and about thirty write tolerably well. Their ages were from seven to thirty-seven. The congregation at this station has increased in numbers, and in serious attention. Ten have been admitted to the church, and eighteen children dedicated to God in baptism.

Three books have been printed during the year in the Dakota language, embracing the Gospel by Luke, selections from the Old Testament, and selections from the New Testament, making 109,000 pages in all.

MISSION TO THE OJIBWAS.

(3 stations, 2 missionaries, 4 teachers and catechists, and 7 females;—total, 13.)

In the school at La Pointe some improvement is observable, both as to numbers and proficiency. A number of the Indians are now able to read portions of the Scriptures in their own language intelligently and profitably. At Fon du Lac the school has been suspended a large part of the year, on account of the absence of the Indians usually residing there.

MISSION TO THE STOCKBRIDGE INDIANS.

(1 station; 1 missionary, and 2 female assistants;—total, 3.)

Two schools have been taught, embracing from thirty-five to forty pupils.

During a period of unusual attention to religious instruction last winter, five or six were hopefully born of the Spirit, and four have since been received into the church. Meetings are still well attended, as is also the Sabbath school,

in which are a large portion of the congregation.

MISSION TO THE NEW YORK INDIANS.

(4 stations; 3 missionaries, 1 licensed preacher, 7 females :—total, 11.)

On the four reservations nine schools have been taught for a longer or shorter period, embracing from 100 to 120 pupils. Sixteen Indians have been admitted to the fellowship of the church at Tuscarora.

MISSION TO THE ABERNAQUIS.

(1 station; 1 native preacher, and 1 female teacher;—total, 2.)

The congregation is steadily increasing, and amounts to more than sixty, about a fourth of whom are white persons, and the remainder are Indians who have renounced the papal faith. Among them the reformation, as to moral character and industry, has been great.

The school contains about 20 pupils, for the support of which the people have raised \$50.

To the church, now embracing twenty-four Indian members and four whites, fifteen have been added during the year.

The papal opposition is still continued, but with little effect.

The Jews.

JEWISH TRANSLATIONS OF THE HOLY SCRIPTURES.

One of the most important and encouraging signs of the times, as it regards the welfare of the people of Israel, is the desire which they manifest to procure copies of the sacred volume. As many of them cannot read the original Hebrew, so as to understand it without help, Mendelsohn, the celebrated Jewish philosopher who flourished toward the close of the last century, introduced the custom of printing a correct German translation parallel with the original text. This was a very great step. Before this time very few of the Jewish nation were accustomed to read or understand good and classical German. Among themselves, and in their intercourse with other nations they generally made use of an imperfect and very irregular dialect, which, although it contained most of the German words necessary for the common purposes of life, was mainly indebted to the Hebrew for all the terms employed in theological works and religious discourses. Of course the use of such a mixture or jargon of two languages, often employed in a very indiscriminate and sometimes in a very ungrammatical and incorrect manner, was not likely to be favorable to regular and sound habits of thinking. It is much to be deplored that the great Mendelsohn, at the time that he taught his nation to write and speak German, and showed them that the languages of modern Europe may be properly used in discoursing on the most sacred subjects, did not at the same time endeavor to establish the authority of the sacred volume, as distinguished from all rabbinical traditions. While, however, we most sincerely regret the unsoundness which prevailed among the Jews of Mendelsohn's school on the most vital points of religion, it is quite evident that the Bible has made its way among the bulk of the nation, since the time that they were thus led to read it in a tongue which is familiar to them. As a proof of this, there are at this moment no less than three different translations of the Hebrew Old Testament into good German, either just

completed or now in progress. Dr. Johnson, of Frankfort, published the first part of his translation in 1831, and a second part in 1836. The eloquent Jewish preacher at Hamburg, Dr. Solomon, has given a translation which is now ready, and which is in the hands of a great many Jews; and Dr. Zunz, of Berlin, is editing another work of the same kind; he is assisted by several persons who are celebrated for their talents and learning, and his edition is just about being finished. The very existence of such books is a very important thing. It shows that the Jews have not lost that attachment to the sacred volume which marks the national character of that people. Amidst their widest wanderings and their saddest falls, "they are those to whom were committed the oracles of God;" and we much rejoice that their attention is still turned towards the holy page their fathers have guarded so carefully and studied diligently. It is indeed very remarkable that during the thick night of the dark ages of the Christian church, biblical learning was so diligently cultivated as we find it to have been, judging from those stupendous monuments of Hebrew learning which we possess in the writings of the rabbies of the 12th century, as Abenezra, Kimchi, Rashi, and others, who, with all their faults, deserve our warmest admiration for their unwearied diligence and patient research.

It seems that the Jews in France feel the same desire to possess and understand the word of God. It must be observed that, while we lament the awful departure from religion and truth which we find to prevail in the translation thus offered to our Jewish brethren in France, those who engage in the defence of the truth are also Jews. It is delightful to find that there are those left in Israel who cannot and will not sit quietly by and see the ark of God thus trifled with. This, at least, is as it ought to be. God grant that the time may speedily come when all the learned rabbies shall not only stand up for the verity and authority of the prophetic page, but become themselves apostles of Jesus, and follow in the steps of their fellow countrymen Peter and Paul, and be successful in teaching a multitude to cry, with heart and voice, "Hosannah to the Son of David." In the meantime let us be thankful that we have been permitted to see some of these our brethren of the seed of Abraham thus engaged, and pray that God, of his infinite mercy, may grant grace to the church of Christ, that they may faithfully and diligently improve the present opportunity, and give back to the Jews the sacred volume, not in a wretched and perverted translation, but in purity, simplicity, and truth, as God has given it, to make us all wise to salvation.

JEWES AT JERUSALEM.

A missionary writing from Jerusalem, says :

As you are already aware, from my first letter, I arrived here at a time when the plague was just beginning to abate the rigor with which it had been raging here for some time previously. Nearly three weeks, therefore, passed away before I commenced my missionary labor, but then I was fully occupied several weeks, during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however, an excommunication was promulgated in all the synagogues, cutting off from their communion every Jew that should hold any intercourse with me. But here I must

observe that a very respectable Jew took great pains to assure me, before the excommunication was proclaimed, but after it had been resolved upon, that this arises from no ill feeling towards me personally, but they considered it a duty they owed to their religion, in spite of friendship and every other consideration; and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

Now, in Jerusalem, you must know, an excommunication, in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and secondly, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in their meritorious study of the Talmud. As a collective body, they are, therefore, bound to preserve their reputation; and as individuals, it is the only means of subsistence they have, or could have. One thing more, the number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is, in all, 5,000, and this is the highest number I have heard yet. But some of the Jews told me that the number of souls does not exceed half this number. Nor are the number of those that annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of earthquake, plague, &c. make among them. A Jew told me, he had now been four years here, and the greater number of the Jews he then found here are now no more, while the majority or the present are new comers.

This is an affecting statement respecting the Jewish population, entire generations of which seem to be cut down by pestilence, earthquake, or the sword, in the space of a very few years. A considerable accession of new comers must be required to keep up the number, and continual changes must spread among the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

Amongst the rest of my controversialists, there was a young Talmudist, reputed for his sound mind and piety, who, after my first controversy with him, was not indeed converted, but most firmly convinced that he had spent his whole life in a most awful and absurd delusion, and requested me to read the Prophets together with him; and from this time he at once gave up all his other studies, and spent almost his whole time with me. This began to ferment amongst the Jews; signs of persecution, too, began to show themselves, till it came so far, that he considered himself in danger of his life in his own house, and I was obliged to afford him a few nights' lodging in my house. By that time we had read about twenty chapters of Isaiah, the whole of St. Matthew's Gospel, &c., and he had the most confirmed conviction of the truth of Christianity, and I am sure a good work had begun in his heart, which his fervent spirit easily manifested; and he declared himself ready to encounter any thing, though by nature he is rather of a sedate and solemn turn of mind. What brought the matter to a crisis was, that he at last thought himself no longer justified, and actually declined, but all in a humble, Christian

spirit, to discharge those duties, which, as master of the house, devolved upon him. This happened on a Friday night, after I had just pointed out to him several instances wherein Jews tell God, in solemn language, that He had commanded them things which He has not commanded, and thus make themselves guilty, in a manner that has scarcely a parallel. The Saturday and Sunday following, Jerusalem was turned almost upside down, and on Monday the chief rabbi sent for me. I immediately obeyed his summons, and went to him, together with Joseph (for that is the name of our friend) and Levi. Several very sharp contests took place, which lasted the best part of the day. Joseph they succeeded in separating from me, and, with a select number of Jews, were locked up in a room by themselves, while I and Levi, with the rest, were in the adjoining synagogue. Joseph avowed his faith in the Lord, and stood his ground remarkably well; while my chief object was to attest the truth, and allay, if possible, their excited feelings. The whole ended in the triumph of truth over error; and, God's holy name be praised, I am enabled to say, the gospel has been faithfully preached to the Jews, as a body, in Jerusalem; they all know what it professes to be, and have many proofs that they cannot refute. But this led to the unpleasant, but unavoidable conclusion, that Joseph must instantly divorce his wife. My utmost attempts to prevent this were in vain; they would not even postpone it in the hope of a change of mind on the part of the husband, who was very averse to it; and even his wife was only led to demand the divorce by over-persuasion, and, I fear, against her will, though she is now already engaged again to another man. The divorce took place two days after, and then followed the excommunication. The Jews, however, would not give up Joseph yet; and now commenced a kind of manœuvre that he could stand less than all that hitherto was resorted to. He, of course, disregarded their excommunication, and continued coming to me for instruction, &c., but never hinted that he wanted a penny from me. In spite of this, however, they began so to load him with kindness and entreaties, that it quite unmanned him. One whole night, while his heart yet smarted from his divorce, and he was almost surfeited with sorrow, he told me, fathers and mothers, some of his best friends, came around him with their children in their arms, or leading them by their hands, telling him he should rather take a knife and kill them all at once, than take such a step, which must inevitably, as they thought, have the effect of depriving them of every further support from abroad, or a great part of it at least; and this was so small already that it could scarcely support them; for if the rumor were once abroad that the Jews here embrace Christianity, nothing would be left them but absolute starvation. And when he pleaded his duty towards God, &c., they told him that he ought to be ready to sacrifice even that too, in consideration of the well-being of so many; and he was almost ready to say with the apostle, though in a somewhat different sense, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." I have only room to add, that he has remained a witness to the truth as it is in Jesus, in the midst of the Jews where he yet lives; but I cannot persuade him to stay in Jerusalem, and he is now on the point of leaving for Constantinople, with letters from us to the missionaries there, where he wishes to embrace Christianity.—*Jewish Int.*

Missionary Notices.**Further Intelligence from A'sa'm.**

Letter of Mr. Brown, dated Sadiyá, March 29, 1839.

Since the attack on Sadiyá by the Khamtis, on the 28th Jan., the country has been in a state of continual commotion. The Khamtis, Singphos, and Mishmis combined, have been plundering and carrying off the peaceable inhabitants, while the troops of the government have been scouring the country in various directions in search of the enemy, and several sharp engagements have taken place in which the Khamtis and Singphos have met with considerable loss. In the midst of these commotions we have been obliged to fly from our home, and I have erected a small building at the cantonments, for a temporary residence, in which we have secured most of our goods, together with the printing-press, and other property belonging to the mission. Our prospects for the present are quite blasted; many of the inhabitants have fled; and the Khamtis, amongst whom we were particularly desirous of laboring, are entirely dispersed. Still we trust that these disturbances will be overruled for good; and as soon as quiet is restored, we hope the inhabitants may return to their homes as before. It is difficult to say whether there is a prospect of the war being closed till after the present rains, but when the dry season commences, so that troops can march over the country without difficulty, we may expect that tranquillity will be soon restored.

Extract from a letter of Mr. Bronson, dated Jaipur, April 10, 1839.

The present state of the country is truly deplorable. Khamtis, Singphos, and Mishmis, are united in various parties, pilfering and plundering the poor inhabitants, as extensively as they possibly can and escape the hand of justice. Doubtless many poor natives of the country are carried off and sold into slavery. The Company are rapidly fortifying their various military posts, and sending in larger numbers of troops. Many are fully of the opinion, that this is the beginning of the long expected Burman war. If these few tribes only are connected with it, the Company will soon quiet the country again; but if the Burmans are pledged to support it, it may be a more serious matter. In case of a Burman war,

however, there is little doubt but that the whole country will be open to the missionary of the cross.

I am happy to inform you that amid all this terror and confusion I am able still to be attentive to the very work I wish to be employed in for the present, the study of the language, and preparation of books for the press. Should the war assume no sterner aspect, I hope to remain at this post. We have been obliged to abandon our school, except the English part of it; and until peace is restored we shall not be able to do much in this department of missionary labor. In the mean time, however, we shall be preparing for more efficient labors, as soon as the opportunity presents.

Mr. and Mrs. Cutter arrived at Sadiyá, from Calcutta, on the 5th of April, the latter with health improved.

DESIGNATION AND DEPARTURE OF MISSIONARIES.—The Rev. Cyrus Barker, of Portsmouth, R. I., Mrs. Jane Weston Barker, of Camden, Oneida co., N. Y., and Miss Rhoda M. Bronson, of Norway, Herkimer co., N. Y., were set apart as missionaries of the Board to A'sám, and the Rev. Stephen Van Husen, of East Bloomfield, Ontario co., and Mrs. Joanna Brown Van Husen, of Le Roy, Genesee co., N. Y., to the Telooqoo Mission in Southern India, on Friday evening, Oct. 18, at the Federal-St. Baptist meeting-house. Instructions of the Board by the Foreign Secretary, Consecrating Prayer by the Home Secretary, Address by the Rev. Mr. Nott, pastor of the Federal-St. Baptist church.

Mr. Barker and wife and Miss Bronson will be stationed at Jaipur, the former to be specially devoted to the Nógas in that vicinity, and Miss Bronson to be associated with her brother, missionary to the Singphos, and now resident at that station. Mr. and Mrs. Van Husen will proceed to Madras, to join Mr. Day.

Messrs. Barker and Van Husen are graduates of Hamilton Lit. and Theol. Institution, N. Y., of the class of 1838.

The missionaries sailed on Tuesday, the 22d Oct., in the ship *Dalmatia*, Capt. Winsor, for Calcutta.

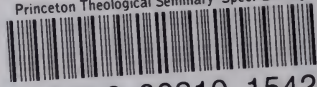
RETURN OF MR. AND MRS. PASCO.—Mr. and Mrs. Pasco, late missionaries of the Board to Patras, Greece, returned to this country, via England, the 11th ult., in consequence of the ill health of the former. Mr. Pasco's health, we learn, has been greatly improved by the voyage, but not so as to allow him to resume the missionary service.

Donations,	
<i>From September 1 to October 1, 1839.</i>	
<i>Maine.</i>	
Sedgwick Bay Female Primary Missionary Society, Mrs. Rebecca Pinkham treasurer, per Capt. Israel Herrick,	26,15
Washington Foreign Missionary Society, per Rev. William N. Slason, treasurer,	15,00
	41,15
<i>New Hampshire.</i>	
Portsmouth, Mrs. M. C. Dimick, per Miss M. A. Grafton,	2,50
<i>Massachusetts.</i>	
Worcester Baptist Association, Chs. H. Peabody treasurer, per Rev. Mr. Swaim,	330,00
Westboro' Female Missionary Society, to educate a Karen youth named Alonzo King,	20,00
Do., Mrs. S. G. Holbrook, to ed. a Karen youth named Seth Grant,	20,00
	370,00
Newton Theol. Institution, monthly concert, per Rev. Joseph B. Breed,	21,90
Franklin co. Baptist Association, Cyrus Alden treasurer, per John P. Brown—	
Shelburn Falls, Female Plain Dress Society	9,00
Do. Sabbath school concert	2,21
Charlemont, Mrs. Sally Wheelock, for Burman mission,	1,00
Mrs. Sally Smith, do.,	50
	12,71
Roxbury, Mrs. Catharine Kennedy	3,00
Mrs. B. White	50
per Rev. W. Leverett,	3,50
Cumamington, Baptist Female Missionary Society, per Mrs. E. A. Hubbard, for China mission,	12,00
West Wrentham, Baptist church, J. L. Grant clerk, per Geo. B. Peck, for Burman mission,	7,00
Sturbridge Baptist Association, Mr. Barrett tr.,	127,58
Contribution after a sermon by Mr. Crowell	21,31
per Wm. Crowell,	148,89
Westfield Baptist Association, Solomon Root treasurer,	165,37
For Burman mission,	91,01
per Wm. Crowell,	256,38
Boston, female member of Federal street church	5,00
South Reading, Baptist Female Missionary Society, Mrs. Samuel A. Toothaker secretary, for benefit of Miss Blanchard's school among the Delaware Indians,	20,00
Boston Baptist Association, per Dea. Joseph Woodcock—	
Newton, Fem. Missionary Society,	12,87
Woburn, Foreign Miss. Society, per Sylvanus Wood, Jr.,	48,00
Woburn Burman Bible Society, L. Reed tr., for aiding translation of the scriptures in the Burman language,	13,00
Littleton, mission box, per Mr. Blanchard,	5,00
Do., Baptist church,	10,35
Medway, Baptist church	16,84
Hingham, 1st Baptist ch.	10,88
	116,94
	974,32
<i>Rhode Island.</i>	
Providence, a friend to missions	10,00
<i>New York.</i>	
Brooklyn, missionary box, kept by Mrs. Sarah Crosby, for educating heathen children,	3,00
Livingston co. Baptist Association, Mr. Estee treasurer, per Rev. Edward Lathrop,	65,66
Whitehall, monthly concert	10,00
Mrs. T. Chalk	10,00
per Wm. W. Cook,	20,00
	88,66
<i>Pennsylvania.</i>	
Philadelphia, a friend, for Burman mission,	1,00
Do., friends who met for worship at the corner of 8th and Chestnut st., monthly concert, per J. B. Trevor,	27,59
Salem, Baptist church	10,50
Mount Pleasant, do.	9,00
A widow	50
per Rev. S. Williams	20,00
	48,59
<i>Virginia.</i>	
Virginia Baptist Foreign Missionary Society, per Rev. Robert Ryland,	20,00
<i>Missouri.</i>	
Gasconade co., Mrs. Walter	1,00
For circulating the bible,	1,00
	2,00
LEGACIES.	
Eastham, Mass., estate of Miss Polly Smith, in part, Freeman Mayo executor, per Asa Hopkins,	135,00
Sundry gold rings, seals, &c., sold,	9,96
	\$1332,18

H. LINCOLN, Treasurer.

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